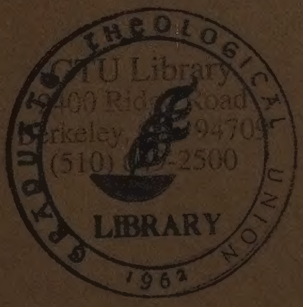
LEVEL ONE

THE OBERLIN THEOLOGICAL REVIEW

MAY 1944



GTU Library
2400 Ridge Road
Berkeley, CA 94709
(510) 649-2500

BR
1
024
May 1944
GTU
Storage

OBERLIN GRADUATE SCHOOL OF THEOLOGY
OBERLIN, OHIO VOL. I, NO. 3

OBERLIN THEOLOGICAL REVIEW

Volume I Number 3

EDITORIAL BOARD

LAWRENCE L. DURGIN, '44
Editor-in-chief

ROBERT H. BUDRIE, '45
Associate Editor

CLARENCE H. HAMILTON, PH.D.
Advisor

ROBERT F. BEHRENS, '45
Business Mgr.

EX-OFFICIO

THOMAS W. GRAHAM, D.D.,
Dean

RICHARD W. PETTIT, '44
President, Seminary Union

EDITORIAL STAFF

HORACE A. DUTTON, '46
F. EDMUND JENKINS, '45
LOTTIE MAE FRANKLIN, '46
LEONARD W. MCINTIRE, '46
HERBERT W. KEEBLER, '45

Table of Contents

THE DEAN'S PAGE ____ 2

JUAN DE VALDES: FORGOTTEN FIGURE OF THE REFORMATION ____ 4
Robert W. Wisdom

HUMOR IN THE SERMON ____ 15
Ralph H. Chapman

A MINISTRY IN WARTIME:
WHY THE CHAPLAINCY? ____ 19
Alan C. Herman, AS

THE CHAPLAIN OVERSEAS ____ 19
Chaplain F. H. Austin

THE CHAPLAINCY ____ 22
Chaplain Herbert C. Van Meter

A PARABLE FOR TODAY ____ 25

THE HASKELL LECTURES 1943-1944 ____ 27

BOOK RECOMMENDATIONS ____ 28

The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

The Dean's Page

Dear Friends:

TOWARD the end of January, Dr. George Buttrick led one of the most successful Religious Conferences which we have had in Oberlin. In preparation for his coming, a good many undergraduates were asked to list the questions on which they would most like to have help. Approximately eighty per cent of those who replied raised questions with respect to the Church, and so many of these were concerned with the survival values in the Church that Dr. Buttrick was asked to direct one of his major addresses to that problem. An out-of-town appointment prevented me from hearing Dr. Buttrick, so I feel more free to suggest the conditions upon which I think the Church's chance of survival rests.

If the Church is to survive, it must prove its capacity to serve men and women at the points of their greatest personal stress and strain. Most of these strains are not new, but all of them are intensified. Here is a Captain in the Air Corps with six Zeros to his credit. He reports to a friend of mine, "Every time I watched a Zero go down, I thought of a Japanese home to which a son or father would not return, and something died inside of me. When the sixth went down, God was dead." Here is a young girl on the home front who says, "That soldier is going to battle and perhaps to death, and anything that soldier wants he ought to have." Here are workers in the war plants, producing under pressure for long hours and longer days, and finding the poisons of fatigue making moral judgments less stable and generous personal relationships more difficult to sustain. Here are demobilized men, witnesses to the necessary atrocities of war, filled with fear of the job and of their abilities to fit again into the ways of civilian life. Here are those men and women not in uniform nor in distinctive war tasks, who are compelled to carry the routine of the usual processes of life without any of the supporting factors which aid the war worker and the warrior. Each one of these needs help, and in his own way is seeking help. Unless the Church can provide help that is superior to that which may be had in any other quarter, its chances of survival will decline.

The Church must serve the State. There is general agreement that in the days to come the State will occupy a much more important and impressive place in the life of the individual citizen than it has done before. We are fortunate in working in a land where from the beginning the Church and the State have been on friendly terms, separated so that each may offer its most distinctive services to the citizens of the land. With the growing

powers of the State and the broadening interests of the Church in the larger environment of its membership, there is grave danger of a critical clash unless the Church continues to demonstrate its capacity to serve the most fundamental need of the State. That need is for citizens of such sound character that they are able to estimate the costs of policies based upon right and not expediency, and have the courage to pay the price involved. Historically, the Church has been a school for character. At the present time a higher percentage of the total population of the country is enrolled in its membership than at any time during the history of this Republic. Increasingly, the mind and the will of the American community is aligning itself with the program of adult education in character which the Church provides, but the Church still has to show that this program is effective in producing more than "Sunday Christians." Unless it does so, what has happened to the Church in some other countries will happen to it here.

The Church must serve the world. It must serve the world as a maker of peace. The masses of men are sick unto death of war and are ready to give place to any group or institution which gives sound promise of providing peace. The common man realizes that the price of peace is understanding and justice motivated by goodwill. In these years of bitterness, the Church has succeeded where many other organizations have failed in functioning across battle lines, maintaining a measure of goodwill, holding back the forces of misunderstanding and hate, and giving some promise of justice. That promise must be increased in scope and power to such an extent that when at last men sit around the peace table, the Church will be represented there by men and women who speak for it not as an institution desiring power, but as one which has found within its great fellowship that true brotherhood which insures justice, and so provides the one lasting basis for peace.

It is clear to me that the Church will serve these great ends only as it is led by ministers who completely accept the Lordship of Jesus Christ and constantly practice the presence of God. May you be of that group and persistently draw others into it.

Yours sincerely,

THOMAS WESLEY GRAHAM

With this issue of *The Oberlin Theological Review,* that which began as an experiment is one year old. The birth pangs, including the most serious one of having a procrastinating editor, are over. If all renewable subscriptions are renewed, the way toward financial solvency will be clear. The experiment is over, the general patterns have been set; from now on each issue will be an improvement over the previous one. Ed.

Juan De Valdes: Forgotten Figure of the Reformation

Robert W. Wisdom

PART I. LIFE AND WRITINGS

A Literary Search

IN COMMENCING this paper concerning an almost forgotten figure of the Reformation period, it may be well to mention briefly the literary quest which led to the rediscovery of the writings of Juan de Valdés. In the first half of the nineteenth century a Spaniard, Luis Uzoz y Rio, began a life-time search for the lost writings of the Reformers in Spain which had been systematically destroyed by the Inquisition. During his travels, Uzoz y Rio met Benjamin B. Wiffin, an English Quaker. The evangelical zeal of the Spaniard inspired Wiffin to dedicate his life to the same enterprise; and between 1847 and 1865 (when Uzoz y Rio died) the two men found and published twenty volumes completely on their own volition. A young German professor at Strassburg, Edward Boehmer, learned of these publications in Spanish and between 1784 and 1804 translated and published in German the research of these two men; while John T. Betts carried on the same work in English. Through the life time efforts of these men there has been preserved a treasure of unexplored material just now being examined for its contribution, in general, to Reformation history; and, in particular, to the evangelization of the Spanish world.

Very little has been done towards evaluating Juan de Valdés' writings. It is worth mentioning that Dr. MacKay, an authority on Latin America, believes that in Valdés there is a key to the reformation of the Catholic Church in Latin America. He is also of the opinion that Valdés has an unique contribution to make to the thought of the whole Reformation Period, as he combined in himself both Reformation and Renaissance to a degree not known in Luther or Calvin.

In the Court of Ferdinand and Isabelle

The diabolical thoroughness of the Inquisition has left little trace of the life of Juan de Valdés, although he and his twin brother, Alfonso, were born of noble parents.[1] The supposed date of their birth is 1490; and the place, the city of Cuenca in the Kingdom of Leon. The house of Valdés had founded the city of Guenca in the twelfth century; and the immense wealth of the family was retained until long after the death of Juan.[2]

At an early age the twins were taken into the Spanish Royal School. Their tutor was Pedro Martir de Angleria, Master of the Caballeros in the Court of Ferdinand and Isabella. His 813 Epistles are literary gems describing the history of Spain during the fifteenth and sixteenth centuries.[3] We are particularly interested in Martir's views concerning Church reform for they would naturally influence Juan and his brother. A quotation will serve to show the attitude of this great scholar. He writes to a friend concerning the martyrdom of Savonarola:

> "You already know that a certain friar of Ferrara, of the order of Preachers (as they are called) went on a long time condemning from pulpits in the city of Florence the bad life and evil manners of the Cardinals and Pope. This Godly man so irritated the Pontiff (Alexander VI) that he caused him to be burned alive as a heretic by the Apostolic judges. Notice in this occurrence, the artifices with which he weaves his scheme when he wishes to effect a man's destruction, and be on your guard accordingly."[4]

Angleria became an intimate friend of the Cardinal of Tortoso who became Pope Adrian VI in 1522. At the time of the coronation, Angleria wrote, "To tell the truth, I reverenced the man whilst he was free, and envied his spirit. Now he is a slave; and as I despise a slave, my envy is changed to pity."[5] These words from the pen of the tutor of Juan de Valdés sufficiently illustrate his early indoctrination against the evils of the Roman Catholic hierarchy.

The early part of Juan's manhood was spent in scholarly association with such men as Angleria, but not to the exclusion of an active social life as a Cavalier in the Court of Ferdinand and Isabella, and later in the retinue of Charles V. As was frequently the case with Spanish nobility, he read insatiably the chivalrous romances of knight errantry. During the same period, however, he was in a position as a scholar and courtier to be impressed by the great religious historic events then being enacted. His brother, as Latin secretary to Charles V, knew first hand the development of the German Reformation; and must have imparted his knowledge to Juan.[6]

Alfonso Valdés and the Lutheran Uprising

It is necessary for us to view the influences on Juan's life through observing the life of his more active twin brother, Alfonso. In 1520 Alfonso was in the suite of the Spanish monarch at Aix-la-Chapelle, where Charles V was crowned Holy Roman Emperor.

During this trip, Alfonso writes at least two letters to his teacher, Algeria, which fully describe the origin of the Lutheran movement as well as the trial of Luther at the Diet of Worms. From these two amazing documents, I shall quote only one passage. Referring to Luther's expulsion from Worms, Alfonso writes:

"Here you have, as some imagine, the end of this tragedy, but I am persuaded that it is not the end but the beginning of it. For I perceive that the minds of the Germans are greatly exasperated against the Roman See, and they do not seem to attach great importance to the Emperor's edicts; for since their publication, Luther's books are sold with impunity at every step and corner of the streets and market places. From this you may easily conjecture what will happen when the Emperor leaves.

"This evil might have been cured, with the greatest advantage to Christian republic, had not the Pontiff refused a General Council, had he preferred the public weal to his own private interests. But whilst he obstinately stands upon his right, though possibly from a pious motive; or stopping his ears, he is anxious that Luther be condemned and burned at the stake, I see the whole Christian republic hurried to destruction, unless God himself succour us."

This was written from Worms, the 13th of May A.D., 1521.[7]

The Influence of Erasmus

Perhaps it was during the coronation trip that Alfonso first became acquainted with Erasmus. At any rate, the relationship of the great Humanist to the Valdés brothers is of utmost importance in considering the various factors shaping the outlook of Juan de Valdés. The influence of Erasmus upon the two young men helps explain their unsympathetic attitude towards Luther, while at the same time working themselves for a reformation of the Papacy. Incidentally, the power of Alfonso in the Emperor's Court may easily explain the comparative freedom from the tyranny of the Inquisition which Erasmus enjoyed. In the correspondence of the two, we find Erasmus accrediting Alfonso with securing for him a pension from Charles V; and, again, we have a note written by the Chancellor to the Emperor imploring him to take action in behalf of Erasmus before the Grand Inquisitor:

"Herewith I transmit to the Secretary Valdés, the Brief which I advised your Majesty should be sent to the Bishop of Seville (the Grand Inquisitor) imposing silence, under pain of excommunication, against those who speak against the works of Erasmus, forasmuch as they contradict those of Luther."[8]

Since both Juan and Alfonso corresponded with Erasmus on the most intimate terms, it will be of advantage to quote Erasmus concerning his own position toward the Reformation, as it states the general position of Juan de Valdés, disciple of Erasmus:

"Whose lot is so unfortunate as mine. The Lutherans persecute me as Papist, and the Catholics as a Lutheran! so that a dispassionate person can scarcely fail of the truth which lies between them, but which the athletes on either side, in the heat of opposition, fail to see. I seek truth, and find it at times in Catholic propositions and at times in those of the Protestants. Is a heretic one who is always in the wrong?"[9]

Juan de Valdés entered into frequent correspondence with this great soul

of the Renaissance and Reformation. Some of their letters are among the few writings that have survived the Inquisition.

Dialogues Against the Pope

Upon the ascendance of Spanish power in Italy, The Pope formed an alliance with France and Italy which eventually led to the sack of Rome by the Emperor's troops, and the capture of both Francis I of France and the Pope. Numerous articles were published to defend Charles V's position, among them were two dialogues, The Dialogue about Wolsey, and the Dialogue of the Sack of Rome, written by Juan and Alfonso de Valdés.[10] In these dialogues there is political insight which could alone come from one so high in affairs of state as Alfonso; combined with the literary and religious genius of Juan. These dialogues are reckoned among the best of Spanish Literature. Only a synthesis of a dozen choice passages may be quoted at this time. The dialogue is between Lactancio, a young Knight of the Emperor's Court, and his friend, the Archdeacon of Viso, just escaped from Rome in the disguise of a soldier.

In answer to the words of the "Archdeacon," "The Pope was perfectly justified in taking up this war against the Emperor," Lactancio replies:

> ". . . Where do you find that Jesus Christ appointed his Vicar to be a judge between secular princes; and, still further, the executive agent and stirrer up of war among Christians? . . . It was his will that there should prevail among men a harmony rivalling that amongst the angels in heaven. Alas! that we should have become so excessively blind and more brutish than the brutes themselves, we should kill each other. The beasts live at peace, we, worse than beasts, live at war . . . And we are not ashamed to call ourselves Christian! . . . Where do you find Jesus Christ commanded his people to go to war? Peruse all the Gospels, peruse all the apostolic (canonical)) epistles, you will find nothing but peace, concord, and unity, love and charity . . . He gave us peace when he was born, and peace when he suffered martyrdom on the cross. How frequently did he enjoin love and peace upon his people, and not even satisfied with this, he besought His father and His people should be at one amongst themselves, as He with His Father. Now, how can he be a Christian who does not observe this. And if he be not a Christian, how shall he be the Vicar of Christ."[11]

This document of which only a small part has been quoted eventually found its way into the hands of the Apostolic Nuncio to the Court of Spain, Baldessar Castilione. At first Alfonso attempted to bluff his way through the situation hoping that the Nuncio had not actually read the Dialogue himself. However, Castilione replied with a letter of seventy paragraphs, concluding with, ". . . do not believe that, after your personal avowal, the officers of the INQUISITION will, by failure in their duty, show affection for you, who have in the beginning of your Dialogue called them Pharisees and bigots, saying you were well aware what false judgments they

would form on this subject; for I can tell you they will form a correct judgment concerning you . . ."[12]

Throughout this controversy, Alfonso claimed full responsibility for the documents in question, knowing that his official position protected him against the Inquisition, while his brother Juan would be liable to its worst ravages should he be discovered as co-author of the Dialogue. However, either in apprehension of being persecuted or because his recently discovered book, *Dialogue on Christian Doctrine,* fell into the hands of the Inquisition, Juan found it necessary to flee Spain and take up residence in Naples.

Alfonso Valdés and Melanethon

Before following the remainder of his career as an exile, one more incident in the life of his twin brother must be considered. About the time Juan left for Naples, Alfonso accompanied Emperor Charles V to Augsburg where a second Council had been called in 1529 in an endeavor to adjust the demands of the Protestant Princes. Immediately upon arrival, Alfonso de Valdés engaged Melanethon in lengthy conversations, the one representing Luther, and the other the Emperor.[13] If time permitted, the material which is accessible on the meeting of these two would prove entertaining and profitable reading. However, history tells us that the Diet of Augsburg, far from appeasing Luther and the Pope, made the breach still broader between the two antagonists.

Alfonso de Valdés never returned to Spain from this journey with the Emperor. In the autumn of 1532 he died at Vienna. Thomas Cranmer in a dispatch to Henry VIII writes:

> "A great infection of the plague, whereof many of the Emperor's household died, and among others Valdes, a Spaniard, the Emperor's Chief Secretary, who enjoyed his singular favor. He was well learned in the Latin tongue, and partly in Greek; and whensoever the Emperor would have anything well and exactly done in the Latin tongue, it was ever put to Valdes."[14]

A Letter from Erasmus

We may now turn to Juan de Valdés who had taken up residence at Naples where the Spanish Inquisition had not yet been established.[15] As a proper setting for the study of the remaining years of his life, we offer the following letter of Erasmus to Juan de Valdés, written from Basle in March, 1529, in which not only the goodness of Juan is shown but also the dangers which surrounded him and the generous estimate of his literary ability.

> "How sensible I feel, my dear Valdés, to learn by your letter what great troubles and dangers have afflicted you; and yet, on the other part, how lively was my satisfaction to know that you had escaped the storm in safety and already found yourself secure in port! I greatly regret to behold Spain oppressed with so many evils. Oh that God would turn the hearts

of kings to the love of peace! Do not grieve, my dear youth, nor make apologies to me for your long silence. Always consider the letter I write to your brother as written to yourself, and I shall always reckon his answers as yours, for in my view you are not merely twins, but I conceive you are rather one single person than two bodies. That you should hold a note so slightly written as mine, to be one of your chief literary jewels, I quite appreciate, and on my side, my dear Juan, I shall treasure with great esteem the memory of a mind so amiable and pure as yours in the depth of my heart. It cannot then be less grateful to me to know that there are so many good men in Spain who heartily love me. And on the other hand it gives me pain that, in a country favored with so many privileges, such nests of vicious hornets multiply, that not to me alone but to them also whom I love, they should cause such painful disturbance; and I regret your share of it almost more than my own. From my heart I congratualte myself for you, and for as many Spaniards as are like you, for I see that you consecrate all your efforts and studies to the culture of letters, always aiming to promote sincere Christian piety, and to unite them to it, which has not been done by many among the Italians until now. What worth have learning and letters if they draw the mind away from religion? Farewell."

The Papacy and Politics

Valdés lived in Naples only a short while. In 1531 he[16] went to Rome. By this time the Emperor and Pope had settled their differences, and two years later, in 1532, were collaborating against Henry VIII. Finally, in January, 1533, an extraordinary turn of events placed Juan de Valdes, exile from the Inquisition, brother of Alfonso who was arch enemy of the Papal Nuncio, in the position of *Chamberlain to the Pope.*[17] The fact that one who because of his doctrine must be classed as a Reformer held such a high post under Clement VII seems incredible. It probably reflects the degree that politics played at the Vatican, for the appointment came due to pressure from the Emperor, and not as a consequence of the favor of the Pope. Juan retained this position but a short while. However, it undoubtedly served as a guarantee of freedom for the remaining years of his life; and it was perhaps for this reason that the Emperor secured it for him. The Inquisition could hardly persecute the Chamberlain of Pope Clement VII!

"A Colony of Heaven"

Upon returning to Naples, Juan de Valdés gathered about him a group of wealthy intellectuals whom he led in discussions of an aesthetic nature but always having as their base Valdés' personal religious philosophy.

This group deserve our further attention; first of all, for the importance of the individuals who composed it; and secondly, because it was they who preserved, re-copied, and encouraged the translation into foreign tongues of Valdés' manuscripts—none of which were published during his lifetime, out of fear of the Inquisition.

Perhaps of greatest importance in this group was Giulia Gonzoga, Duchess of Trajetto, and Countess of Fondi. Her holdings in Italy in the

sixteenth century make her comparable to the present House of Morgan in this country. Between Valdés and her there existed the purest of Platonic friendships. For her, especially, he wrote *The Christian Alphabet,* a devotional study which deserves, and will in time find, a place of honor in the hands of religious people. Also for her benefit, Valdés translated the Psalms from Hebrew; and from the Greek, Paul's Epistles, St. Matthew, and possibly the other Gospels as well, each with long letters of introduction. Later, he added commentaries to these translations. In turn, she, with all her wealth, suffered the suspicions of the Inquisition, and was finally called to face the Grand Court, but died before she could comply.

Others in the group were Bernardino Ochino, well-known preacher of Naples, who due to the persecution after Valdés' death in 1540 fled to England at the invitation of Cranmer and was stationed at Oxford; Giulio de Milano, professor of theology imprisoned by the Inquisition; Peter Martyr Vermilius, who greatly influenced Archbishop Cranmer and Bishops Ridley, Latimer, Ponet, Hooper, and Jewel; and thus the whole British Reformation; and finally (although there were a dozen others in the group of great literary fame in Italy at the time) Pietro Carnesecchi, secretary of Pope Clement VII, who in 1565, because of his close connection with Juan de Valdés, (as the charges against him show) was burned alive at Rome.

These people used to gather at Valdés' country home, Ckiaja, on the outskirts of Naples, every Sunday morning. After they had breakfasted together and enjoyed the grand scenery, Valdés would read to them a certain Scripture passage and then comment upon the reading. These comments have been preserved for us in brief in the *CX Divine Considerations.* The group would then dine together, and following dinner it was their privilege to choose a subject of their own interest to which Juan was expected to lend his vast store of knowledge and his stimulating conversational manner. Thus Valdés combined Reformation and Renaissance in his weekly Sunday group. It is probably to this society of intellectuals that Theodore Beza, successor to Calvin at Geneva, must have been referring when he wrote of another reformer's meeting with Valdés. They "mutually agreed upon . . . the vital points of true religion . . . (and) jointly formed a Christian Church in Naples."[18]

The Writings of Juan de Valdés

In regard to the books of Juan de Valdés not already mentioned there are his *Dialogue on Language,* written at Naples in 1533, a work which is recognized to be of high authority in relation to the Spanish language; his *Discourses,* all but three of which have been lost; his doctrinal *Epistles,* of which there were originally thirty, but now only eight; his *Questions and Answers,* of which there were at least thirty-three, but now only one extant;

his *Treatises on Christian Repentance, On Christian Faith,* and *On Christian Life;* and a Catechism, an instruction for children entitled in the English translation, *Spiritual Milk.*

Another book whose simple evangelical teaching may be traced back to Valdés is *On the Benefit of Christ.* This book, like many of Valdés' own works, was thought to be entirely wiped out by the Inquisition, but reappeared in 1855 having been preserved for centuries in the Cambridge University Library.

A still more recent discovery was made by Marcel Bataillon in 1926, when he discovered one copy of Valdés *Dialogue on Christian Doctrine.* It is a terrible fact that the Inquisition was so diabolically thorough in obliterating books on its "black list" that it will probably never be possible to find many more of Valdés' works.

Thus far we have dealt with Juan de Valdés and his twin brother, Alfonso, only as their lives and writings touched the moving history of the Reformation Period. The proper setting for the presentation of Valdés' Theological viewpoint is this tremendous interplay of events and characters which we have just surveyed. There still remains a consideration of Juan de Valdés' basis for his Theological position.

As a link from this part of our discussion into the remaining consideration, there is this quotation from a letter written soon after Valdés' death in 1540 from Jacomo Bonfadio to Monsignor Carnesecchi, one time secretary to Pope Clement VII:

> ". . . Where shall we go now that Signor Valdés is dead? This has truly been a great loss to us and to the world, for Signor Valdés was one of the rare men of Europe, and those writings he has left on the Epistles of Paul and the Psalms of David most amply show it. He was, without doubt, in his actions, his speech, and all his conduct a perfect man. With a particle of his soul he governed his frail and sparse body; with the larger part, and with his pure understanding as though almost out of the body, he was always raised on the contemplation of truth and Divine things . . ."[19]

Part II. The Problem of Authority

The preceding account of Juan de Valdés contains certain facts which persuade us of his essential greatness. However, the lasting contribution of any genius to society depends upon the foundation on which he builds, or in the theological terms: the authority upon which his system of thought is based. Valdés' position as a theologian rests upon a combination of mysticism; that is, prayer and consideration; with a reverent consideration of the Revelation of God as found in the Bible. The two were inseparable for him.

In not one of the 110 Considerations does Valdés mention the Roman Catholic Church; while not condemning it as the main line of Reforma-

tion did, neither does he put the slightest confidence in its doctrines as a foundation for his own views. Likewise, although he undoubtedly was one of the best versed men of his time in the classics, yet he refused to accept human reason as a basis for his thought. Referring to this he writes, ". . . it may be doubted for what purpose God placed reason in man, since He will not allow him to make use of it whilst he lives in His Kingdom. To this, it appears to me that I may answer without hesitation, that God placed it in the inner man for a similar purpose that he placed eyes in the outer man—that just as the external eyes are able to see the sun, not of themselves, but by the sun itself, and likewise all that the sun discloses; so reason, which is in the inner man is able to know God, not of itself, but by God Himself and likewise all that God manifests."[20]

Even the Scripture, as great as his love for it is, stands second to the immediate revelation of God through the work of the Holy Spirit. True, Scripture is irreplaceable in the life of the Christian, but mainly in the same respect as medicine is essential to preserve bodily health.[21] In the LXIII Consideration, Valdes writes, "St. Peter, in his second Epistle, (1:19) judges the man who seeks to be pious, having no other light than that of Holy Scripture, to be like a man who stands in a dark place, having no other light in it than that of a candle; and he judges that the man who seeks to be pious, having obtained the Spirit of God to guide him and bring him forward in it, is like a man who stands in a place where the rays of the sun enter, which makes it bright and resplendant. Whereupon I consider seven things."[22]

These analogies of the light of a candle to Scripture and of the sunlight to the work of the Holy Spirit are worthy of mention: (1) Man is better off with a candle than without it; (2) A man in a dark place does not see the things that are in it as clearly and plainly with the candle as he would see them with the sun; (3) The man with only a candle is in danger of being left in the dark, should anything happen to extinguish the candle; (4) It happens at times, that desiring it should give more light, a man either snuffs the candle himself or gets someone else to snuff it for him; thus being left without a light; (5) The sun penetrates a dark place, enabling the man to see more clearly than before all the things that are in that place; (6) A man enjoying the sun does not throw the candle away, but leaves it in order that it might assist others; and (7) (given in full) "I consider that it is not inherently essential in the sun, when it enters the place where there is a candle, that it should show and discover all that enters into the candle's composition, just so likewise neither is it of the essence of Holy Spirit, when He enters the mind of a man who, intent on piety, avails himself of Holy Scripture, to show and discover all the secrets that are involved in it

although He shows and discovers that part of them which God desires be discovered to the man whom the Holy Spirit is given."[23]

This conception of Valdés concerning Scripture and the work of the Holy Spirit has been given at some length for three reasons: (1) It is much more essential to discover the source of a man's thoughts than to adopt his specific contributions. A man's ideas are conditioned by historical factors and meant for specific crises; but the foundation for his views offer a vital, first hand method of approaching a new situation. (2) Valdés' view of Scripture may contribute much to our generation. It is not based on the validity of the literal word; but on a hidden essence which as Valdés expresses in his seventh point, is a secret. The Secret remains present even today with all our knowledge of the formation of the Bible. (3) The combination of Contemplation and Biblical Knowledge is a valid position for even the most scholarly minister to hold. In the words of Shakespeare:

> "Consideration like an angel, came,
> And whipp'd the offending Adam out of him;
> Leaving his body as a paradise
> To envelope and contain celestial spirits."[24]

For a fitting conclusion I shall defer personal comments—they have not been lacking throughout the paper—and instead will quote extracts from the letter of George Herbert, the English poet, to one of the first English translators of Valdés' works, Nicholas Ferrar, written in 1637 but nevertheless expressive of my own sentiments.

"Your Valdesso I now return with many thanks, and some notes, in which perhaps you will discover some care, which I forbare not in the midst of my griefes: first for your sake, for I would do nothing negligently that you commit unto mee; secondly, for the author's sake whom I conceive to be a true servant of God. . . . There are three eminent things observable (in his work). First that God in the midst of Popery should open the eyes of one to understand and express so clearly and excellently the intent of the Gospel in the acceptation of Christ's righteousnesse . . . a thing strangely buried, and darkened by the Adversaries, and their great stumbling block. Secondly, the great honour and reverence, which he everywhere beares towards our deare Master and Lord . . . Thirdly, the many pious rules of ordering our life, about mortification, and observation of God's Kingdome within us, and the working thereof, of which he was a very diligent observer. These three things are very eminent in the Author."[25]

Bibliography

Life and Writings of Juan de Valdés—Benjamin B. Wiffin—with *Hundred and Ten Considerations* by Juan de Valdés, translated from the Italian by John T. Betts; Bernard Quaritch, 15 Piccadilly, London; 1865.

Juan de Valdés' Commentary of the First Epistle to the Corinthians, translated by John T. Betts; and *The Lives of the Twin Brothers, Juan and Alfonso de Valdés,* by Edward Boshmer; Trübner & Co., Ludgate Hill, London; 1883.

Juan de Valdés' Minor Works, translated from Spanish and Italian by John T. Betts; Trübner & Co., Ludgate Hill, London, 1882.

---

[1]Life and Writings of Juan de Valdés by Benjamin Wiffin, 1865, p. 6.
[2]Ibid, p. 3.
[3]Ibid, p. 12.
[4]Ibid. p. 14.
[5]Ibid, p. 19.
[6]Boehmer's Lives of the Twin Brothers Valdés, p. 19.
[7]Ibid., p. 35.
[8]Ibid., p. 44.
[9]Ibid., p. 44.
[10]Ibid., pp. 54 and 65.
[11]Ibid., pp. 63-64.
[12]Ibid., p. 83.
[13]Boehmer's Lives of the Twin Brother's Valdés, p. 19.
[14]Ibid., p. 19.
[15]Ibid., p. 20.
[16]Ibid., p. 93.
[17]Ibid., p. 20.
[18]Ibid., p. 160, footnote.
[19]*The Life of Juan de Valdés,* p. 178.
[20]CX Consideration (XII), p. 235.
[21]Ibid. (III), p. 213.
[22]Ibid (LXIII), p. 392.
[23]Ibid, pp. 392-395.
[24]Henry V, Act 1, Scene I.
[25]Ibid, p. 198.

DISCIPLESHIP

The crumbling Earth
Demands man's blood;
Nought else can heal
Its withered frame.
But foolish man,
Who could redeem,
Would lay the dust
By pouring ink
Upon the ground,
And calling it
The stuff of life.

ROBERT HENDRICKS BUDRIE

Humor In The Sermon

Ralph H. Chapman

IN A RECENT poll of a limited number of preachers to determine whether it is good form to use humor in the sermon the majority of those questioned, among whose number were some of the nation's outstanding preachers, favored the restrained use of humor. The opinions expressed varied from definite "yeas" to definite "nays," as some men considered humor as an essential element in a sermon while others believed the sermon too important to employ humor in its delivery.

Bernard C. Clausen, First Baptist Church of Pittsburgh, Pa., believes humor is indispensable for skillful preaching and often attempts to prepare for his biggest point with a preliminary sally of laughter.

Clovis G. Chappell, the Galloway Memorial Methodist Church in Jackson, Mississippi, believes that it is just as religious to laugh as to weep. He declared that a sense of humor is a gift and that a minister should use every gift that God has given him. But, he says, there are some ministers who have no sense of humor and they fail to see anything funny even when they shave! He warns those ministers to flee humor as a pestilence!

Both Dr. Chappell and Arthur W. Hewitt, the great exponent of the rural ministry, pointed out that Jesus had a keen sense of humor. They both recalled that Jesus accused some of his hearers of straining out a gnat with utmost care while they drank down a camel—hair, hoofs and all. Mr. Hewitt describes this as "pure extravagance of humor." Mr. Hewitt believes that many preachers are too stupid to know how to use humor well and warns those who do have a sense of humor to guard against its excess. Mr. Hewitt declared that humor in a sermon should never predominate but should come in brief touches and be subservient to a higher purpose.

Edwin McNeil Poteat, President of Rochester-Colgate Theological Seminary, says that no preacher has a right to be uninteresting; but if he can maintain interest only by telling jokes, he'd better get a job as a radio comedian—there is need of humor there! Dr. Poteat finds that the gratification of the impulse to laugh is often wholesome for a congregation. Many times, he says, it releases tension or lifts the sometimes too somber cloud and lets in some sunshine. But, he continues, to contrive this deliberately is dangerous. The spontaneity of a bright and amusing aside is its salvation if it is not coarse or in questionable taste.

Dr. J. Harry Cotton, President of the McCormick (Presbyterian) Theological Seminary of Chicago, makes a distinction between humor and wit when he says he certainly would not be opposed to the use of humor in

a sermon although he would prefer the use of wit. As Dr. Cotton puts it, broad humor usually detracts from the sermon. The witty turning of a phrase, the insertion of an apparently chance comment may simply serve to make the sermon more interesting and quicken the minds of the hearers. It seemed to Dr. Cotton that the only safe rule in this connection was to keep in mind the central objective of the sermon. Dr. Cotton added the interesting comment that he had found that it was seldom safe for a minister to use either wit or humor on a strange audience. An audience of people who know the minister well, will accept it much more gracefully.

Drs. Ernest Fremont Tittle of the First Methodist Church in Evanston, Illinois, and Harold C. Phillips of the First Baptist Church in Cleveland, concur in their opinion that humor should not be dragged into a sermon. In Dr. Tittle's judgement, humor should be used in preaching, but sparingly. Moreover, he continues, it should be spontaneous and never dragged in for the purpose of entertainment. Dr. Phillips thinks that humor is a very valid and effective adjunct of preaching assuming that it is not dragged in just to make people laugh but grows naturally out of what a man is saying and is an integral part of it.

Dr. Ralph Sockman of Christ Church in New York City also believes that humorous stories should always be integral to the sermon and in no sense extraneous. Dr. Sockman states that humor is an effective but rather dangerous accompaniment of any sermon. Sometimes, he says, by the rapier of ridicule we can thrust home a point which the bludgeon of argument fails to reach. Dr. Sockman cautions that most sermons should not have more than one or two light touches, and further cautions that any humorous illustrations should be brief.

Dr. Louis C. Wright, President of Baldwin-Wallace University, and Dr. Ferdinand Q. Blanchard, Moderator of the Congregational-Christian Churches, use humor to release tension in an audience. Dr. Wright states that an amusing turn of thought often releases tension and creates unity between speaker and audience. Dr. Blanchard says humor should be present merely to give a light touch and relieve a half-hour address from becoming too heavy and prosy. But he thinks it should be present in simply light turns of speech and very brief sentences.

Dr. Oscar Thomas Olson of the Epworth Euclid Methodist Church in Cleveland believes that the use of humor in preaching depends pretty largely on the temperment and ability of the preacher. He says that the humor must always be natural and never forced. Dr. Olson further states that a humorous aside, allusion or story in a sermon now and again can be used to enliven and lend interest.

Dean Thomas Wesley Graham of the Graduate School of Theology,

Oberlin, and Dean Chester Burge Emerson of Trinity Cathedral, Cleveland believe that humor in the sermon must be spontaneous. Dean Graham declares that there is a very definite place for humor in the sermon if its appearance is the spontaneous outcome of native wit. Dean Graham believes that the introduction of a humorous story may be definitely planned for, but only if its introduction is for a purpose other than the getting of a laugh. Dean Emerson warns that funny stories are dangerous material and describes the type of humor that may be used in a sermon as a whimiscal turn of phrase or an illustration from life and such should be apt, spontaneous, and restrained.

Bishop G. Bromley Oxnam, of the New England Area thinks that humor ought to be used sparingly in the sermon. Bishop Oxnam says the humor ought to be less a matter of story than of an interesting turn of phrase, a situation in which incongruity occurs, or some reference designed to reveal the humanity of the minister.

Dr. Harry Emerson Fosdick, of the Riverside Church in New York City quotes a great preacher of the past, Phillips Brooks. Dr. Fosdick recalls that Phillips Brooks said that laughter in a congregation sometimes is like the crackling of thorns under a pot, but sometimes it is like a breeze sweeping a wheatfield and opening it up to the sun.

Dr. Henry Hitt Crane of the Central Methodist Church of Detroit, and Dr. Charles W. Gilkey, Dean of the Chapel of the University of Chicago provided the shortest, most succinct replies to the question. Dr. Crane said that humor in a sermon is like a condiment in a meal: a little is an excellent relish, too much spoils everything. Dr. Gilkey replied that humor in the sermon is a good servant but a bad master.

Four men did not believe that humor should have a place in the sermon. James Gordon Gilkey of the South Congregational Church of Springfield has always felt that it is dubious wisdom for a minister to bring very many laughs, particularly artificial laughs into his addresses. Dr. George Arthur Buttrick of the Madison Avenue Presbyterian Church of New York City believes that preaching is urgent business and that a little humor, generally speaking, is more than enough. Dr. Clarence Tucker Craig of the Graduate School of Theology, Oberlin, thinks that humor is rarely in place in a sermon. Dr. Craig would not suggest a typical humorous story for a story must arise out of the particular message that is being developed. It would be as impossible, Dr. Craig continues, to offer any homiletical illustration for you don't start with an illustration, but with a message that you desire to enforce.

Dr. Boynton Merrill of the First Congregational Church of Columbus believes that a humorous story has no place in the pulpit where important

and deeply moving issues should be at stake. He has found that ministers who have the gift of making people laugh abuse it, and are tempted to enhance their own popularity by dragging it in. Dr. Merrill asserts that when a man has a reputation for being funny or for never preaching without getting a laugh or two, his laughs are very often obviously striven for and do not advance the cause of his theme. Dr. Merrill feels that the danger of humor used in the pulpit outweighs the benefits. He allows that an occasional, swift, whimsical, light touch is much to be desired, but when the funny story or incident occupies a minute or more, he suspects that it is a minute or more which might be better employed. Dr. Merrill further declares that the joy which is sadly lacking in modern Christianity is something far deeper than any chuckle, and the radiance which our faith has largely lost will not be brought back by any Pat and Mike stories. Dr. Merrill concludes by saying that the brief precious minutes of Sunday morning and the pulpit do not constitute the time and place for a humorous story.

Thus it is evident that the majority of the preachers who replied to the survey are in favor of injecting humor into the sermon. All of them, however, made some qualifications. A number said such humor must be spontaneous, others asserted that it must be natural. Many cautioned against dragging humor into the sermon and warned against buffoonery in the pulpit. Most of them contrast the type of humor used in a sermon and the humor of an after dinner speech. The latter, of course, had no place in a sermon.

The Review

There is, of course, real room for improvement. It has not served as the unifying force among the alumni that we had hoped it would. There is no reason why it couldn't if we all pitched in and sent our news items to the editor of the alumni news regularly. It's at times like these that we turn away from the superficial to the lasting things in our experience. The friendships made at Oberlin are certainly among the more lasting. As the Graduate School of Theology and the Churches we serve go about the tremendous task of adapting themselves to the increasing problems of the postwar years, we shall find that we need each other's fellowship as well as ideas more than ever. Under the leadership of next year's editor, Bob Behrens and the editors who follow him, I am sure that *The Oberlin Theological Review* will take its place among the lasting and worthwhile traditions which we have as alumni, faculty, and students of Oberlin.

LAWRENCE L. DURGIN

A Ministry in Wartime: Why the Chaplaincy?

Alan C. Herman AS

Today, the world is overflowing with unrest and confusion. In most sections of the globe, Mars is in his full glory, yet the faith in a better society to come is not removed from man's mind. There is hope in the future. Anxiously, many wait to witness the release of sensational marvels by Science. It, indeed, will be a world of time-saving gadgets. However will the increase in the speed of airplanes and automobiles give greater stability? I think not. Man can not remain long in the driver's seat, if he is not stimulated by his volition to extend his dominion into the soul's realm of spirituality and simplicity.

In the chaplaincy program, I see the opportunity to think, to speak, and most important, to work toward spiritual exploration and the true brotherhood of man. In future years of study, my hope is to be able to clarify my philosophy of life, crystallize my concepts in Christianity, and to consider my relationship to society. If that be possible, it will enable me to lay a firm foundation for engaging in post-war rehabilitation work.

It should be a privilege and a great responsibility to act as a genuine friend to soldier, sailor, and marine. My aspiration is to be able to offer courage, patience, and humility to the man, discouraged, frustrated, and confused in this modern environment.

More significant, is thinking and speaking which culminates in action. I have an ardent desire of playing a small part in the actual work of rebuilding society in this world, devastated by war. My desire for foreign service, perhaps, will be converted into tangibility through my affiliation with the chaplaincy.

With enthusiasm, then, may I look forward to becoming a chaplain in the United States Navy.

The Chaplain Overseas

Chaplain F. H. Austin

The chaplain, like many other members of the armed forces, realizes when he descends the gangplank of a transport on the other side that his life as a military man is just beginning. This does not mean that there are no duties to be performed over here, but it does mean that a person

hardly realizes what the army and war are all about until he lands "over there." That goes for the chaplain too. The duties of a chaplain over seas vary correspondingly with the duties and problems of the men whom he serves, his relationship with the men as "father confessor," counsellor, mediator and comrade never ceasing, but rather increasing. Over seas duty brings new problems for the service man and for the chaplain as well. One of the greatest factors for consideration is that of maintaining high morale among troops, because the efficiency of men, i. e., the effectiveness with which they will carry out their mission depends upon their morale.

One of the greatest contributing factors to high morale among soldiers overseas is mail—mail to and from home. Money is not a very important thing over there, there is not very much for which to spend it, and if for some unavoidable reason a soldier is "red lined" or misses his pay on pay day he does not bother about that. But with mail it is different. When mail from home fails to be forth coming spirits lag. Even those men who themselves do not write often expect to get a letter from some relative or friend at home. Some chaplains serve as postal officers for their units in addition to their other duties, and much depends upon them for the prompt dispatch and delivery of mail for the men of their units. A chaplain experiences a great joy in seeing the smiling face of a soldier as the latter climbs down from a tractor or truck to receive from the chaplain's hand a long expected letter. It works the other way, too, for the folks at home become greatly concerned when the boy over there fails to write. Many of them write the chaplain, requesting him for information concerning the soldier's whereabouts and his welfare, for to them no news is bad news and indicates that something has gone wrong. In such a case the chaplain not only makes reply himself, but insists upon the soldier that he should maintain regular correspondence with his people. In either case the soldier and his correspondents are urged to write about only the brighter side of life and to keep their tales of woe to themselves. For the man overseas the chaplain is the main contact agent between him and home for the solution of domestic problems that arise from time to time. He feels that whatever the problem may be, his chaplain will enter into it with him with confidential and sympathetic understanding. It may be a problem of economics at home, of illness in the family, or the unfaithfulness of a wife; it is hoped and expected that the chaplain can and will do something about it, and the chaplain usually does, through the necessary channels and agencies.

It goes without saying that the man to whom everyone looks for spiritual guidance and religious direction is the chaplain, and it can be seen easily how that the person who means so much in the lives of these men should be closer to them in every respect than any other officer in the organ-

ization. The conditions of foreign operations make it imperative that a chaplain have originality and creative ability to carry on his spiritual ministry with the means he has at hand. Over there he does not expect a G I chapel with its Hammond organ, communion sets and other accessories of the home front church or chapel. It may be that he can manage to keep up with his portable equipment, viz, folding organ, field song books, and portable altar with communion equipment. Otherwise he must improvise. I have held many services down by the water side, with logs for the audience's seats and a broken down vehicle for a pulpit. It was a natural setting, and we were reminded that the birth of the Christian gospel was down by the water side. One of the most spirited services I have ever known was the one in which we observed last Holy Thursday somewhere on the bleak, windswept Aleutian chain. Our unleavened bread was made by a mess sergeant who in civilian life was a deacon, our communion wine was grape juice purchased from the Quartermasters, we borrowed bread plates from a nearby mess hall, and drank the consecrated wine from paper cups which the good dental officer had provided from his equipment. And yet in the midst of this home-made, improvised situation, while the sleety winds swept the landscape and the icy waters of the North Pacific lashed the nearby shore, the spirit of God entered into that hut and into each heart assembled there and filled every soul with the warmth and glow of pre-Easter resurrected hope.

It is the spiritual fortification men get from their comradeship with God that gives them endurance for the ordeals they must face. To provide as much as is humanly possible for the development and cultivation of this comradeship is the task of the chaplain overseas. Not everyone will attend religious services, some will still be joined to their idols, but the lack of worldly attractions plus living constantly in imminent danger will combine to increase overseas religious attendance above that of services on this side. In life the chaplain is the soldier's close friend and advisor, in sickness his bedside attendant and in death his last earthly confessor. Usually the effects of a deceased soldier are turned over to the proper authorities by the chaplain on the field of battle, his temporary resting place is carefully marked and mapped by the chaplain until at such time he makes his final resting place at home among his own people. These and countless other things are what the chaplain overseas means to the men whom he serves.

Be sure you get the July issue of the Review. Renew your subscription now!

The Chaplaincy

Herbert E. Van Meter, Chaplain USNR

"What does a chaplain do?" Let's start with that. Then we'll have some basis for our discussion of the chaplaincy as a ministry in wartime. And, for the sake of the record, let's take a typical day, yesterday, 21 January?

The day begins at 0615. An hour and a half later the Chaplain is in his office. Almost before he has his cap stowed a lad is at the door. Will the chaplain bless a religious medal? A Protestant, he won't, but the Catholic chaplain will: he's called and the lad sent over. Were the Chaplain alone, he'd be supplied with medals all properly blessed to provide his Catholic charges. As it is, on a post the size of this one, there are almost a dozen chaplains and the men, be they Catholic, Protestant, or Jew, can be served by a chaplain of their own faith. Incidentally, within the service, Protestant men have almost the same regard for their Testaments the Catholic men have for religious medals. They feel somehow, that their possession is the guarantee of protection from harm. It is this that is back of the widespread demand for Testaments as much as the desire for the message they contain.

The chaplain begins a letter to the wife of a worried young Marine who the evening before had brought in her letter asking for divorce. The husband couldn't understand. Four months ago, when he entered the service, he and his wife had been as happy as they had ever been during four years of married life. The Marine had fumbled in his billfold for pictures of the two babies.

What was he going to do for them? A call to the Legal Aid office assures the chaplain that the man is protected from divorce unless he gives consent to it in writing. The chaplain's duty now, because it is impossible to obtain leave for the man, is to persuade the woman to re-consider what she's doing, to persuade her that her real interest is not the new "friend" she's found at the shipyard, that his flattering attentions and big money have only confused her, and that her obligation and her real and enduring interest are in the home and family she is now tempted to destroy.

The letter-writing is interrupted, of course. Everything the chaplain does is interrupted. The present interruption is the arrival of Pfc Harris

who announces with satisfaction in a Georgian drawl that his transfer to Motor Transport has been approved. This is something Harris and the chaplain have worked on for a week. Congratulations are in order.

By the time Harris is gone and the letter written it is too late to begin calling in the wards of the dispensary. The two hours that remain before brig call won't be sufficient to visit all wards. Fortunately the dispensary treats only minor illnesses and injuries: there are not battle casualties. The ministry to these men is largely stopping to chat, inquiring here and there, checking reading materials, games and puzzles. Most of the patients remain only a day or two or at most a week. These the chaplain scarcely gets to know. The new men will greet him with surprise or reluctance, depending on their inclinations. The men who have been in the wards longer, who know the chaplain, will have a word of greeting. Here and there one of the men will want to talk longer; occasionally one has a request to make or a problem to consider. Usually these are not serious: Can the chaplain make sure that the pay clerk doesn't miss him? Will the chaplain write his mother and re-assure her that his injury is not serious? Can the chaplain see why his mail hasn't been forwarded? Here and there, as on this particular morning, there's a lad reading his Testament, and the chaplain, guessing the problem he's struggling with, is able to suggest passages that will help. One lad accepts the chaplain's invitation to come back with him to his office where the two can talk more freely than in the ward.

Three of the wards haven't been touched; but it is time to call at the brig. The chaplain has half an hour to meet any of the prisoners who want to see him. He arrives in time to see them marched in from their lunch. Four of the men ask to see him. One wants a letter written to his mother. He is a lad who a few weeks earlier asked for a priest and requested to join the church. He's just had his trial. This is a matter of seeing his lieutenant: the chaplain will call. The third wonders if he's been forgotten. Will the chaplain see what his status is? The fourth, an older man, comes in with a more complicated story. He has been fouled up. He is charged with desertion.

So ends the morning. After lunch there's a trip to the Area Sergeant Majors office to get information for a corpsman who wants transfer to flight training. There are telephone calls to make on the brig cases. These aren't completed before it's time to stand watch at the Chapel. Fortunately, the first hour there is slow. Then one call follows another. Two lads together, then a third. A lad comes with a telegram: "Dad's condition critical, come at once." The Red Cross has checked. A less urgent wire earlier in the day had failed to win the desired emergency leave. Telephone calls. Will the Major re-consider the request on the basis of this later wire? The

leave is granted. A lad from Oklahoma has decided he wants to join the church. No, he's not had much interest in the church at home. He thinks a man ought to get right with the Lord before he goes across. Yes, he's been reading the Testament: read it all the way through: liked it. His mother is a Methodist. That's the church he'd like to join. She'd be mighty pleased. Can he report again in the morning? The Methodist chaplain will be on duty then: the chaplain will pass the word to have him prepared. There are others.

And so it is time for supper. Maybe tomorrow those letters can be got off. Maybe tomorrow there will be time to work on a sermon.

The chaplaincy is like that. It is a ministry of a million little things done for men one doesn't know and whom he may not see again. It is a ministry to men caught up in an organization bigger than most of them have ever known. It is a ministry which has to operate within that organization. It is a ministry to men, many of whom know little or nothing of the church, who are suspicious of it and come reluctantly for help. It is a ministry of urgency, for the need is great and time is short. It is a ministry of opportunity: men grow fast under the pressures and crises of war—the church can guide them; they need help—the church can serve.

'TWAS EVER THUS . . .

'Twas ever thus . . .
The brave few die,
While weaklings thrive.
Blind slugs grow fat
On martyrs' broken flesh.

'Twill ever be . . .
The strong, too worn
By strife, shall fall;
The pious meek
Chant psalms above their graves.

ROBERT HENDRICKS BUDRIE

Letters to the Editors

Dear Larry:

I found much to think about in this last issue of the *Review*. Certainly it dealt with a live issue. Having been reading Fletcher's History of the school lately, and noting how the progressive tradition has governed Oberlin's treatment of social problems, it occurred to me that now is the time for the institution to set another precedent.

The *Review* pointed to action. How about taking some? Why couldn't a qualified member of the Negro race be elected to the Seminary faculty? I know of no predominantly white Christian Seminary in this country with a colored member on the faculty. Is it not fitting that the school which was among the first to admit Negro students on the same basis as white also be the first to elect a member of this minority group to its faculty? (This may be too hot to handle; much Christian action is).

Sincerely,

GEORGE CRENSHAW, Southern Alumnus

Ed. Note: We think "rebel" Crenshaw's suggestion a good one, but unfortunately the *Review* does not elect the faculty. However, we urge a thorough consideration of this recommendation from one of our outstanding alumni on the part of those who do.

A Parable for Today

To some the myths concerning the creation and fall of man, as recorded in Genesis, smack of improbability. The authors of these tales are regarded with not-so-gentle contempt by the more erudite of our day. And yet these early sages knew what they were doing. What they wrote may seem to us improbable, but the truth is even more open to this charge. Accuse these ancient Semites of overly vivid imaginations if you must, but, knowing the facts, could you have done any better.

Now the truth of the matter is that in the beginning Yahweh did not create heaven and earth. Nor did He intend to create man. It was merely a question of expediency. For once, Yahweh took the easy way out, and from this one fatal slip has come much sorrow and grief.

In the beginning Yahweh created the divine spirits that were to people the heavenly court. And beautiful to behold were these beings. Delicate were they like the sheerest gossamer. Strong were they like tempered

steel. Colorful were they like myriad rainbows. Somber were they like the purest fog. But from the first it was apparent that much of their beauty, much of their charm, was of an external nature. The peaceful tranquility that had been evident when Yahweh alone existed was shattered by endless bickerings. Strife was rampant. No longer could Divinity find solitude. Even in the midst of the chaos which swirled extravagantly in the center of the universe Yahweh could find no rest. Shrill voices rent the storm and assailed His ears.

And then, at last, the flames of war broke forth. Under the leadership of Satan a large portion of the heavenly population revolted. Dissatisfied with the rule of Yahweh, contemptuous of His power, these sons of God rebelled. Of the battles that ensued much has been told. With the tribulations that Yahweh underwent words are powerless to deal. His suffering was intense, as He saw willfulness and greed triumph over sacrificial love. Nor were matters made any more easy by the fact that a certain portion of the divine beings refused to engage in the struggle under any circumstances. Their reasoning was simple. They recognized no master but themselves. They recognized no conscience but their own. Not for them was this unbecoming strife. They feared lest their eternal glory might be dimmed by physical struggle, and remained aloof squabbling pleasantly in the realm of the psychic.

When the clamor of battle faded away and Satan and his minions had been driven from the heavenly pinnacles to the hellish dungeons, Yahweh turned sorrowfully to reestablishing His rule. But so few heavenly spirits were left to Him. In vain did He try with the strongest of weapons—love—to storm the guarded citadels that were the hearts of those angels who had not taken part in the greatest of all civil wars. But they were not to be won. Love has ever been meaningless to those who love only themselves. Nor would they cooperate in plans for the future. The security of the psychic was too precious to be risked. They would not reconstruct. They would not be reconstructed.

And Yahweh was sorely troubled. Heaven could never be built again with this group of angels blocking His plans. Yet what could be done with them? To consign them to hell was neither fair nor feasible. Indeed, Satan sent word that they would gain no admittance to his realm. Well he knew that these beings would never be useful since they only worshipped themselves. Heaven could not keep them. Hell would not have them.

So Yahweh regretfully formed from the chaos, earth, and sent to inhabit it these recalcitrant spirits, stripped of divinity, who knew no power but their own.

This is the truth of creation. Let only the foolish exclaim at the depravity of man.

ROBERT HENDRICKS BUDRIE

The Haskell Lectures 1943-44

All alumni and students of the Graduate School of Theology are acquainted with the Haskell Lectureship and aware of the long list of outstanding American and European scholars brought to Oberlin under its auspices. The Haskell Lectures this year marked a high point in the history of the Lectureship. The lecturer was Professor William Foxwell Albright, well known by his writings to all who have taken courses in the Old Testament Department. He is America's foremost biblical scholar and orientalist. Since 1929 he has been Professor of Semitic Languages at The Johns Hopkins University. He is also well-known for his archaeological researches, having directed or participated in excavations in Palestine at Bethel, Gibeah, Beth Zur, Kirjath Sepher, and other places, and has made explorations in Transjordan and Mesopotamia. Probably the best known products of his prolific pen are *From Stone Age to Christianity* and *Archaeology and the Religion of Israel.*

The subject of his lectures was "Canaanite Religious Literature and the Bible." They were concerned with the religious texts discovered in the excavation of a temple library at Ras Shamra, ancient Ugarit, in north Phoenicia. The inscriptions, which were mostly epic myths, belong to around 1500-1400 B.C. A list of the titles of his six lectures will suggest something of their content. (1) "Ugarit and the Rediscovery of Canaan." (2) "The Decipherment and Interpretation of the Ugaritic Texts." (3) "The Gods and Goddesses of Canaan." (4) "The Mythological Epic of Baal." (5) "Other Canaanite Mythological Narratives." (6) "Canaanite and Hebrew Religious Poetry." The Lectures were delivered November 16th, 17th, 18th, and 23rd. While he was here, Professor Albright participated in many ways in the life of the campus, speaking to several classes, meeting with the students at The Embassy, and addressing a number of groups, including an informal faculty-trustee dinner. H. G. MAY

Has your subscription expired? Renew it now, and be certain you get the July issue of the Review.

Book Recommendations

Philosophy of Religion and Christian Missions

WHAT IS THE CHURCH DOING? *by Henry P. Van Dusen.* New York. Friendship Press. 1943. 194 p.

Of books issued during 1943 on the world Christian enterprise few have been written with as strong a feeling for emergent fact and global outlook as this one. Mr. Van Dusen believes that plain recital of the Church's present deeds, widely enough surveyed, gives profound justification for the Church's presence in the world. Remarkably graphic accounts are presented of what Christians are doing under conditions of captivity in Europe, among the youngest Christian Churches in Asia and Africa, and in the movement of World Christianity as a whole. Thoroughly repays careful reading.

THE SILENT BILLION SPEAK. *(By Frank C. Laubach.)* New York. Friendship Press. 1943. 201 p.

In thoroughly readable fashion a noted missionary to the Philippine Islands tells of his remarkably successful campaign for literacy among peoples of Asia, India and Africa. The radiance of a great soul shines through its pages. Good for general reading as well as for mission study groups.

JAPAN, A SHORT CULTURAL HISTORY, *by G. B. Sansom.* New York. D. Appleton-Century Company. 1943. 554 p.

This is the revised edition of a work which first appeared in 1931. For a basic single volume in English on Japan's total culture it is unsurpassed. Serious students seeking depth of insight into the meaning of contemporary Japan will find it profoundly illuminating.

C. H. HAMILTON

New Testament

THE BEGINNING OF CHRISTIANITY, *by Clarence Tucker Craig.* Abingdon-Cokesbury, $2.75.

Most of you are familiar with the material developed in this book, which has been used in various courses. It is an attempt to tell the story of the founding of our faith in a fresh and vivid enough fashion to interest the general reader.

THE EARLIEST GOSPEL, *by Frederick C. Grant.* Abingdon-Cokesbury. $2.50.

An important collection of essays dealing primarily with the theology of Mark, but including significant treatments of a wide variety of topics touching the study of the gospels. The volume sets forth the implications of a form-criticism approach in a very successful way.

CONTEMPORARY THINKING ABOUT JESUS, *compiled by Thomas S. Kepler.* Abingdon-Cokesbury, $3.50.

An anthology drawn from the books and magazine articles published by 55 different scholars of the present day. Naturally they are written from many different points of view, but the whole should prove a stimulation to anyone's serious study of Jesus.

THE VARIETIES OF NEW TESTAMENT RELIGION, *by Ernest F. Scott.* Scribner's, $2.75.

A survey of New Testament religion to bring out the variety of interpretations of the one gospel. It is another of the excellent volumes from the pen of this veteran scholar, written in his easy flowing style against the background of a life-long study of the sources.

C. T. CRAIG

Old Testament

THE LADDER OF PROGRESS IN PALESTINE, *by Chester C. McCown.* Harper and Brothers, N. Y. 1943.

The best book on Palestinian archaeology in many a day. A popular, concise, interesting report of the excavations at the various sites in Palestine. The first printing was sold out before the Book Stall could get its order in. This makes *interesting* reading and should be made available to all church school teachers. It covers the field from Stone Age man to the Crusaders.

While we are on this subject, we suggest that every minister and church school may profitably subscribe to a useful little journal called *The Biblical Archaeologist.*

It is published by The American Schools of Oriental Research, 409 Prospect Street, New Haven, Connecticut. It is *only* fifty cents a year, and is published quarterly.

THE LOVES AND WARS OF BAAL AND ANAT, *by Cyrus H. Gordon.* Princeton University Press, Princeton, N. J., 1943.

A digest of selected passages translated from the Ugaritic texts (see the comments in the report on the Haskell Lectures).

THE RELEVANCE OF THE BIBLE, *by H. H. Rowley.* Clarke and Co., Carter Lane, England, 1941.

A book written to show that the Bible is urgently relevant to our modern world, and that modern scholarship is not inimical to the spiritual understanding and use of the Bible. A good little book.

H. G. MAY

Religious Education

CHRIST AND CHRISTIAN EDUCATION, *by W. C. Bower, Nashville.* Abingdon-Cokesbury Press, 1943, 128 pages, $1.00.

A short and compact statement of a functional concept of Christian education. The first two chapters set forth a philosophy of Christian education. The last two chapters apply this philosophy in two significant areas, namely, in the use of the Bible and in the relationship of religious education and public education. Although this book was not written as an answer to H. Shelton Smith's *Faith and Nurture,* nevertheless it sets forth the position with which neo-orthodoxy must deal before Christian education is recast along different lines.

CHRISTIAN SYMBOLISM IN THE EVANGELICAL CHURCHES, *by Thomas A. Stafford, Nashville.* Abingdon-Cokesbury Press, 1942, 176 pages, $2.00.

In a day when churches are using more symbols, here is a timely collection and discussion of the principal historic symbols which evangelical churches can consistently use. Ministers of non-liturgical churches will find in this book more than enough symbols to satisfy them, but ministers in the more liturgical churches will doubtless consider the collection too incomplete. In this day of re-thinking symbolism, not only are the historical symbols in need of consideration, but there is real need for new symbols, viz. the ecumenical church, church federations, and Protestantism itself.

GOD IN OUR PUBLIC SCHOOLS, *by W. S. Fleming.* The National Reform Association, Pittsburgh. 246 pages, $1.50.

For twenty-five years the author of this book has been engaged in promoting "religion in the public schools," and this book is a statement of the "facts and convictions which have come to him" in that work.

The basic problem which is discussed is the need of religion in the public schools. To answer this the author amasses much material.

The author comes to the conclusion that Christian public education is an essential duty of the state.

The book will make an appeal to some people, but it is doubtful if either public school teachers or ministers who are taking a lead in relating religion to public education will agree with the authors proposal. Mr. Fleming wants God in our public schools, but the nature of that God needs much to be desired.

ESSAYS ON CATHOLIC EDUCATION, IN THE UNITED STATES, *Roy. J. Deferrari, editor.* The Catholic University of America Press, Washington, 1943. 556 pages.

Twenty-seven essays cover five topics of Catholic Education. The first series of essays deal with fundamental principles. These clarify Roman Catholic education and present its organizational form. The second series describe the divisions of the educational system. Although the pupil enrollment in Catholic elementary schools increased from 1,795,673 in 1920 to 2,086,071 of 16.2 per cent in 1938, yet there were decreases each year since 1932. The falling birth date has been affecting the parochial school. However, Catholic high schools in the United States had an enrollment of 345,218 pupils in 1938 having increased continually from 120,000 in 1920. The parochial high school will be due for its change in enrollment later. The third series of essays is on the professional schools, the fourth series on "some special fields," and the fifth series on Catholic education within special groups.

Protestant ministers can afford to study not only the philosophy and methodology of Roman Catholic education, but to know its present status and its many fields of service. The present essays afford an unusual opportunity to become acquainted with significant forces in religious education in this country. A reading of this book will do much to dispel prejudice and to clarify issues.

CHRISTIAN EDUCATION IN THE LOCAL CHURCH, *by Oliver DeWolf Cummings.* The Judson Press. 159 pages, 1942.

Frequently, some one asks, "Where may I find a book which will give me a sound view of the educational work in the local church?" Here is such a book. It does not add any new material, but it does present in succint form answers to practical problems which a minister will face in his educational program. The author conceives education for all ages, plans for a unified program, seeks to make the church an educational organization. Two chapters on finding and enlisting workers and guiding and strengthening leaders provide a minister not only with a philosophy of approach but with practical steps to be taken. A final chapter on "Looking Ahead" presents those problems which a minister can begin to face now as he sets his long term program. This is a book which the local committee on Christian education might well use as the basis for its meetings for at least a year.

GROWING BIGGER, *by Elizabeth M. Manwell and Sophia L. Fahs.* The Beacon Press. 130 pages, 1942.

A book for six- and seven-year-olds presenting in story form interesting and important things which they should know about themselves. These stories come from every day experiences of children and are told in language and style which children understand. If a minister reads this book the chances are he'll understand children better, if parents read it they will know how to meet some problems which their children will have, and if these stories are shared with children they will have more meaningful experiences. The minister who uses this book will have an opportunity to promote both education and religion.

THE CHRISTIAN EDUCATION OF OLDER YOUTH, *by Alleen Moon.* Abingdon-Cokesbury, 1943. 160 pages.

The purpose of this book is to offer suggestions to those persons who have responsibilities for the religious education of youth people between the ages of fifteen and twenty-four. If a minister is to direct young people's work or if he is to find some one who will be responsible for this work, here is a book which will give insights into the needs of young people and also into the ways of meeting this needs. To read one book per year on youth work is a minimum. This is a requirement for one year.

Church History

MAISIE WARD, *Gilbert Keith Chesterton.* New York, Sheed and Ward, 1943. Price $5.00.

The period between the outbreak of the Boer War (1899) and the end of the First Great War (1918) was dominated, in the realm of journalism and fiction by four remarkable men: H. G. Wells, Bernard Shaw, Hilaire Belloc and G. K. Chesterton. They were close friends and wrote freely for and against one another. Mrs. Ward has written the life of "G. K. C," and in consequence, she has written the account of a movement to deal effectively with the evil sequelae of the Industrial Revolution and "the age of Progress." Wells and Shaw were Fabian Socialists, and Belloc was, while Chesterton became Roman Catholic. The conversion of Chesterton completed the unanimity of the being he called Chesterbelloc. The Socialists and Liberals aimed at the cure of the evils of the day by legisaltion along lines which appeared to be the birth pangs of "The Servile State," and under this little Belloc wrote one of his most brilliant essays (1912), under the formula that slavery is the result of the combination of economic and political authority. The "Chesterbelloc" criticism of this particular danger in social reform is not yet without significance, and, with the nations of the world embarking on a policy of universal social and economic reform, the peril of a reversion to slavery is not mere imagination. The lines suggested by Belloc and Chesterton are well worked out.

In the field of theology, Chesterton was destined to play a most picturesque *rôle,* which ended in his reception into the Church of Rome. His *Orthodoxy* is still well worth reading, as well as its sister volume *Heretics.* In both politics and theology we see the steady and relentless drive of the disillusionment of liberalism, which really starts from Voltaire's disillusionment of Catholicism and ends where Voltaire started. The course is well worthy of attention, particularly in the light of current liberal affection for neo-Thomison. In this respect, Mrs. Ward notices (p. 372) the beginning of Chesterton's pen-weariness with the appearance of *The Flying Inn,* closely followed by the attack on Lever Brothers, whose model village Post Sunlight, he had branded as a servile institution. The other factor was the outbreak of war in 1914, which was followed by a nervous breakdown in 1915. The rest of the book can be described by the title of Chapter XXIII:—"Rome via Jerusalem."

The book is the work of a close personal friend, and it is well written, except for a certain touch of pietistic turgidity which is by no means the monopoly of Protestant pietism. It is honest, fair, and shows great insight into the riddle that was Chesterton. Few men have done more to face the issue of deadness in that period which ended in 1914 (E. F. Benson called it "security"). The concluding note must be for the Protestant, the question: What is it that drives a man to Rome? and what is it that continues the drive? The Liberal is liable to be disdainful; the "conservative" Anglo-Catholic believes in a species of ecclesiastical vaccination by admitting the principle at stake; the extreme evangelical merely cries "To Hell With the Pope"; others approach Rome, philosophically, and yet claim to remain Liberal. A friend of Chesterton once said to your reviewer "that he told Chesterton that he had entered the Catholic Church by the exercise of his Protestant right of private judgment." His judgment still leaves the question unsolved. Amid all the (sometimes amused and ill-judged) speculation, there remains the central question for the Protestant, where is that note of *faith* by which the Protestant Reformation was ushered into the Church? It is the question of Chesterton—as distinct from Newman, whose quest was, by comparison, selfish and intro-spective.

F. W. BUCKLER

Philosophy of Christianity

A COMPEND OF LUTHER'S THEOLOGY, *by Hugh Thomson Kerr, Jr.*

A companion piece to Dr. Kerr's compend of Calvin's Institutes. These two books enable the student to grasp the two prime influences in Reformation theology by reading excerpts from the original sources, arranged under the principal topics of systematic theology. Particularly valuable for the study of Luther, who wrote no systematic work comparable with Calvin's Institutes. Together with Przywara's *Augustine Synthesis,* we have a sequence of three valuable sourcebooks for the history of the Augustinian tradition in Christian thought.

RELIGION AND THE ISSUES OF LIFE, *by Eugene W. Lyman.*

Written as a supplement to the Hazen Books on Religion, this invaluable little book presents the results of a life-long study of the philosophy of religion in brief and readable form. Dr. Lyman discusses "four dimensions of religion": upward, inward, outward and forward, and then successively considers its relation to science, worship, ethics and philosophy.

PRINCIPLES OF CHRISTIAN ETHICS, *by Albert C. Knudson.*

Another well-built text-book by a veteran Christian thinker, whose *Doctrine of God* and *Doctrine of Redemption* are already standard treatises. The discussion is partly historical, partly systematic. Two topics very fully explored are the Nietzschean ethics of power and the Christian ideal of perfection.

IN SEARCH OF MATURITY, *by Fritz Kunkel.*

The latest exposition of the author's "We-psychology," a form of psychoanalysis far more sympathetic to religion than that of Freud or Adler, or even that of Jung—with which it has some affinities.

THE PROBLEM OF PAIN

SCREWTAPE LETTERS, *by C. S. Lewis*

Like Lewis Carroll and Stephen Leacock, the author of these books has a dual personality, half whimsical and half serious. Formerly a sceptic, he knows the tricks by which the modern mind deludes itself, and enumerates them with fiendish good humor in the whimsical book (*Screwtape Letters*) which first made him known to the American public. But he can also discuss theology with profes-

sional sobriety. *The Problem of Pain* is a good sample of his more serious work. Other samples are issuing from the press with such rapidity, these last months, that the author's reputation will either be made or killed before the end of this year.

W. M. HORTON

Church Administration

A HISTORY OF SOCIAL THOUGHT, *by Paul Hanly Furfey.* New York, The MacMillan Co. 1942. 468 p.

An excellent brief survey of the development of thought about social relations. The author does a good piece of work in picking out and stating simply the essential points in the thought of the most significant men who have influenced social thought. Its Catholic bias is not objectionable, but rather adds value as it helps us to understand the mind of our Catholic brothers.

O. C. JONES

The Staff

At one of the recent meetings of the Seminary Union, Robert E. Behrens, a former member of the Editorial Board, was elected Editor-in-Chief of *The Oberlin Theological Review.* Robert H. Budrie is to continue as Associate Editor. Clarence H. Long, Jr. will be in charge of all the publicity for the *Review,* and Paul Acker is the new Business Manager. These men will be responsible for the July issue of the *Review,* and will appreciate any suggestions from our subscribers.

Who's Who

ROBERT W. WISDOM, '45

A.B., Hampden-Sydney College, 1942. After having one year at Princeton Theological Seminary, Bob transferred to Oberlin for the rest of his work. He is serving as Pastor in the Northwest Seneca County Methodist Parish at the same time.

RALPH H. CHAPMAN, '45

A transfer from Boston University, Ralph is also serving as an assistant in the Pilgrim Church, Cleveland, Ohio.

HERBERT E. VAN METER, Chaplain, USNR

A.B., Oberlin College, 1937. He was elected as representative to Oberlin-in-Shansi where he served three years. Upon his return he took one year of work in the Oberlin Graduate School of Theology and then went on to Yale Divinity School where he received his B.D. in 1943. He received his Naval Commission in May '43 and was in active duty under instruction at Williamsburg, Va., last summer. His present address, when off the reservation is: 2224 Sunset Blvd., San Diego 3, California.

FINNIS H. AUSTIN, Chaplain (Capt.) U. S. Army

A.B., Virginia Seminary, Lynchburg, Va., 1933. He received his M.A. at Oberlin in 1938.

ALAN C. HERMAN AS

A native of Evanston, Illinois, Al lived most of his life in India where his father was a Secretary of the Y. M. C. A. He is now a pre-chaplain in the V-12 unit here at Oberlin College.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500